Youth

Kathy goes to Paris
The church on "The Wall"
Is the U. S. violent?

Youth / Volume 18
Number 3
January 29, 1967

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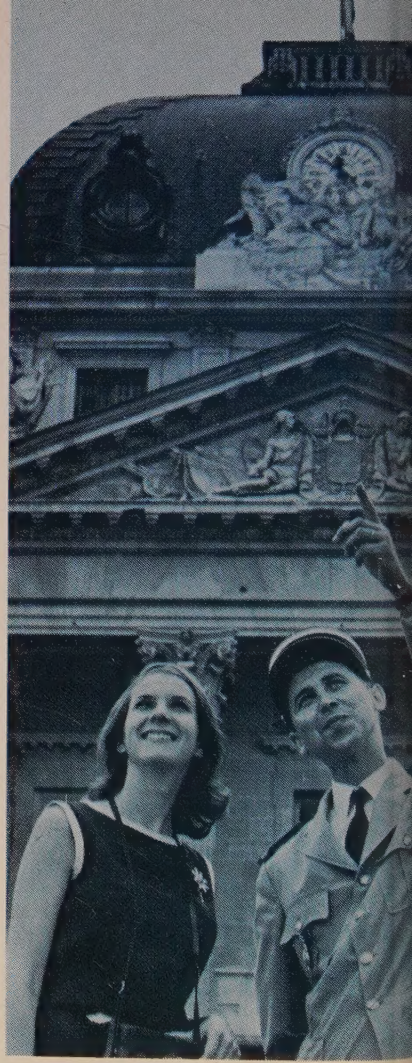
YOUTH magazine
is published
for high school young people
of the
United Church of Christ
and
The Episcopal Church
An **Horizons** edition is published
for young people of the
Church of the Brethren
YOUTH is also
recommended for use
among young people of the
Anglican Church of Canada

YOUTH magazine is published every other week throughout the year (except during July and August, when monthly) by the United Church Press. The *Horizons* Edition is distributed to Brethren youth by The General Brotherhood Board—Church of the Brethren.

Publication office: 1720 Chouteau Avenue, St. Louis, Mo. 63103. Second class postage paid at Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, $3.00 a year. Group rates, five or more to one address, $2.40 each. Single copies, 15 cents each, double issues, 25 cents.

Subscription offices: *United Church of Christ:* Division of Publication, United Church Board for Homeland Ministries, 1505 Race St., Philadelphia, Pa. 19102. *Episcopal Church:* Circulation Department. YOUTH magazine, Room 310, 1505 Race St., Philadelphia, Pa. 19102. *Church of the Brethren:* General Brotherhood Board, 1451 Dundee Ave., Elgin, Ill. 60120.



A French guide gave Kathy a "royal" tour of the sights and sites of the City of Lights.

PARIS
a dream come true

"I never realized I'd use my French so soon," said Kathy Himmelberger, 18, when she landed in France. Kathy, whose ancestors fought in the American Revolu- is a typical U.S. teen, who does a good frug, loves ice , and was an honor graduate of Southern Lehigh H.S. opersburg, Pa. She was ecstatic when she was chosen -prize winners by Hess's Department Store over 5200 girls who had submitted 250-word essays on the essen- of good grooming for the American teenager. The prize: a new wardrobe and a trip to Paris!

hy's four sisters were at the airport to see her off on her prize- winning trip to Paris.

Ve left at 10 a.m. on flight 010 Air France—family there to say bye—take off was thrilling (traveled such a long time just to get ie correct take-off point that I thought we were going to Paris via ay) . . .

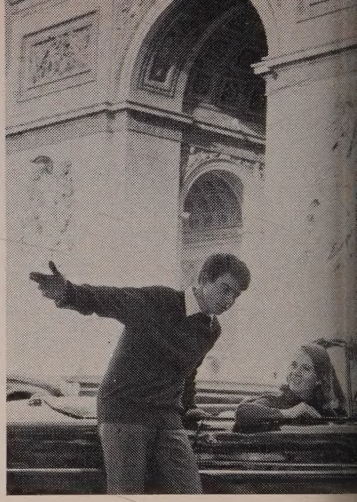
. . 45 minutes outside of Paris it began to get dark, although I could see the sun in the far west—plane descended into the clouds—absolutely for several minutes—then as we came out of the clouds, like magic and there a light popped up until all of a sudden everything lit up—is rightly named the City of Lights."

his was the beginning of Kathy's magic week. It was a trip fit for merican princess, if there were such a thing! Aside from being intro-d to French teenagers, and moving about with them, Kathy was given oyal" tour of the most expensive and the most touristically-exciting es in Pairs. She ate the famed pressed duck at La Tour d'Argent, con-ed one of the world's finest restaurants (it overlooks the Seine and e Dame). She had dinner aboard Bateaux Mouches, a glass-encased -seeing boat that floated down the Seine at twilight while the passen-(from all over the world) sang songs in many languages! She went ie Flea Market Sunday morning, when the Parisians go, and poked ng fabulous antiques and junk. She also visited the famed boutiques, Christian Dior's and Nina Ricci's to the newest "in" junior shops like a. She saw the big touristy floor show at the Lido, lunched elegantly ois de Boulogne (a large wooded park). And she also took in all the f Paris: Mona Lisa, the Winged Victory, the Venus de Milo.

athy "tried" everything—she rode in the Paris Metro (subway); she escargots (snails) and souffle and strange cheeses. At the top of the l Tower she dared to look dizzyingly down. She tried a French hairdo, n love with French bread, enjoyed the French teens, and visited Le oquet, a discotheque.

robably the most outstanding and first impression of Paris was that it like anything in America," observes Kathy. "Every single one of the lings is old and the Parisians work hard to keep their city that way. e from the old buildings, the streets are very wide (some of them cob-one) and lined on either side with tall trees. The city itself is two . By day it is bustling. The natives attend to their everyday business the tourists are busy seeing all the sights. By night, Paris goes wild. ecomes many different moods. There is the night club strip for the , more sophisticated people, and the discotheques for the younger le. There are also the bearded folk singers congregated on the steps of e Coeur. These things are all a part of the charm of Paris. The city something for everyone."

thy spent a good bit of her time exploring Paris fashions—both the fashion world and the current fashions of Paris teens. She visited the s of *Vingt Ans*—a French teen-age magazine similar to the American



Ingenue. Kathy met the editor and the fashion editor who took her to some interesting shops and helped her pick out a chic knit from La Gaminerie. She visited Nina Ricci and Christian Dior where she tried on some of their creations ("many of their dresses were much too old and sophisticated for me").

"What impressed me most in what the people were wearing was variety," Kathy recalls. "Some were wearing light wools and sweaters while others wore very thin sleeveless cottons. There seemed to be no evidence of strict seasonal sense in clothes. The Mod look was evident and I saw a few mini-jupes (skirts walking around. But the majority of young Parisiens are very well dresse I think the French teens are much better groomed than the American teen They seem to take more pride in their appearance. To the discotheque, f instance, the boys wore suits and the girls wore light, jersey-like dresse with textured hose. The boys wore their hair on the longish side, but by n means in their eyes or over their ears. A certain type of cut was popul where the sideburns were on the long side. The girls either wore the hair long and straight or very short. They did not wear a lot of make-u all over the face, but rather concentrated their attention on the eyes.

"As far as fashion and establishing styles go, one must distinguish b tween the popular and 'fad' styles of the teen-age world and the styles the high fashion world. In the world of high fashion, the styles remai very much the same. They are classic. For instance, down through th years different types of dresses have been designed, hemlines have gon up and down with the stock market, but the basic lines of a dress in 196 are lines identical to a garment worn by the ancient Grecian women.

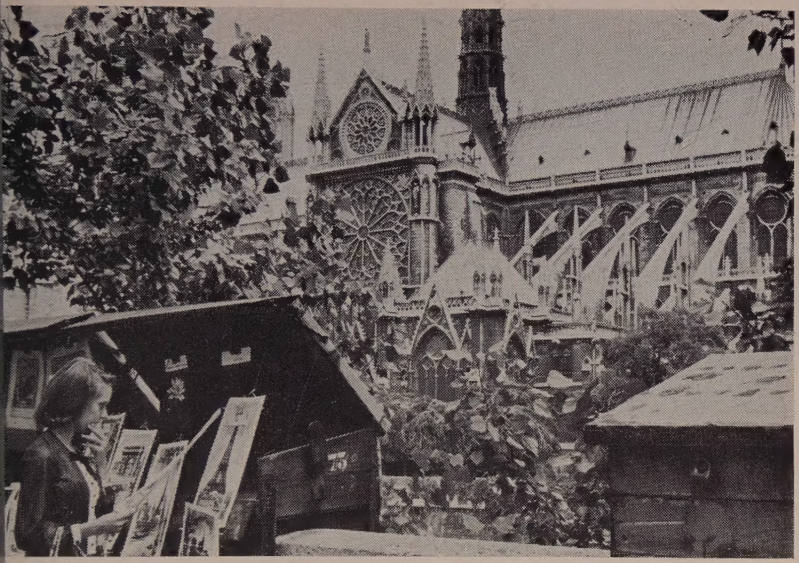
"There was a time when Paris was the fashion capital of the worl However, London is fast stealing Paris' thunder. Paris was and is know for its high fashion houses which have lost much popularity and busines The majority of them have begun manufacturing perfumes of the sam name. For the moment, Paris as fashion capital has been pushed into th background by London's invention of the Mod look, whose sales are boost even more by England's many rock 'n roll groups who wear this style clothing and are copied by many teens. The Parisian teens, however, d not wear Mod clothes. The London influence was evident in a few Paris, but not nearly to the extent as in the United States."

Kathy visited the Flea Market (left) and toured Paris with several French young people. Bernard Broca (19), a student, was also Kathy's date for her evening at a teen-age discotheque. Ulla, who had come originally from Denmark, was looking for a job as a model. Danielle was a secretary at "Vingt Ans" magazine.

At a side-walk cafe, Kathy talked with her new friends, drank lemonade, and watched people go by.

At the salon of Nina Ricci, Kathy tried on several new creations.

Kathy's schedule in Paris was a hectic one—she was busy eve minute. July 13th, for example, was a "typical" day: ". . . up early to shopping, went to the Galeries Lafayettes—huge department store with huge dome in the center—bought some gloves here, some Eiffel Tow charms for my sisters' charm bracelets—visited other little shops also went back to hotel, then to have my hair done at a popular teen h salon—dry-combed straight, then parted, and put into pigtails with brai wrapped around them—makeup done, too—spent the afternoon sightseei and being photographed with French friend, Danielle, (for magazine stor —saw the Louvre (the Winged Victory, Mona Lisa, Venus de Milo), t Jardin de Tuileries and the Arc de Carousel—the Museum of Modern A Went out to supper at Lac Hong for a change of pace—then to Le Bill quet, a teen discotheque—unlike anything I had ever seen—really sha really fun! crowded, dark, red-leather and black velvet interior, com and records furnished music—all the songs were familiar to me—all so were sung in English—had chance to learn more about the teenagers o there—they are much more independent than we—many of them live their own in Paris and work for their own living at the age of 19 or They enjoy much the same activities as we—parties, movies, ice skati dancing—they are sharper dressers than American teens. Left the c cotheque—kids running in the streets outside—throwing firecrackers, ov turning cars, yelling—the eve of Independence Day is much like N Year's Eve in Times Square. It was quite noisy the whole night."



ny looks at art in the stalls along the Seine. Notre Dame is in the background.

After her week in Paris, Kathy returned to the United States and the of the rewards of being the contest winner. She spent the summer king at Hess's and has served as chairman of Hess's Fashion Board. As t of her job she made several television appearances and traveled to New k to visit fashion and fashion magazine offices. *Ingenue* Magazine did a ure story on Kathy in their December issue.

Now she is a freshman at Penn State University, preparing to become a n school teacher. When asked about what constitutes good grooming how she'd advise other teens to plan their wardrobes, she answered:

"**The most important rule for good grooming is cleanliness.** A per- who takes care of his physical appearance, his clothes, etc., will be l-groomed. It certainly is not necessary for a boy or girl to have the t expensive clothes or elaborate hairdo. I think being well-groomed is ng clean, pressed, and appropriately dressed for the occasion.

"**The first thing a girl does in selecting a wardrobe** is know how ch money she has to spend. Then, too, she should know what colors er her hair and complexion, and which styles or lines flatter her figure. t, she chooses her best colors and proceeds to buy skirts, blouses, aters in these shades. However, it is very important to choose co-or- ting outfits—those which can be worn several different ways and can dressed up or appear casual. For example, with five articles of clothing lifferent shades of the same color, it may be possible to come up with

six or seven different 'looks.' There are also 'basics' to a wardrobe such a the classic black dress. The most stylish wardrobe is the very 'plain' c simple-lined one. Often the very simple dress is the most expensive, but is also always appropriate and easiest to work with. One wild or kooky ou fit is allowed. The Mod look may be 'in' at the present, but I think it foo ish to have a wardrobe consist entirely of the present pop style. A girl ca tell which lines and styles have remained year after year."

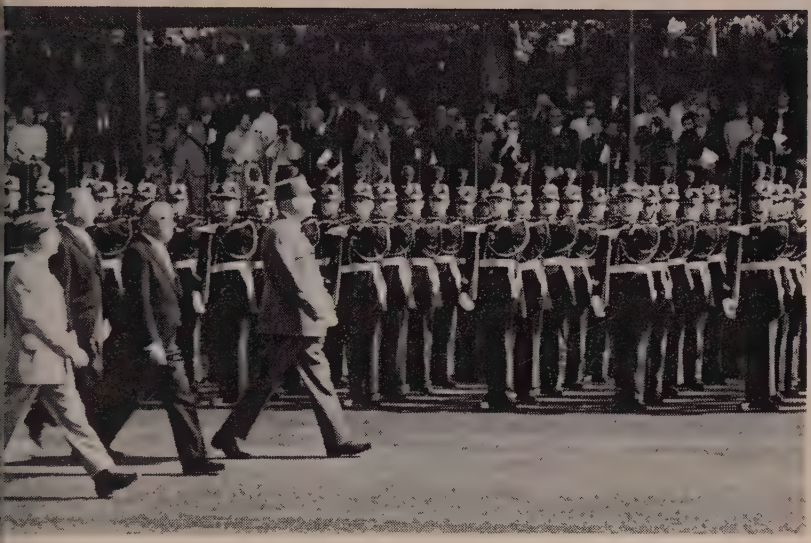
Kathy has mixed feelings about current fads in fashions: "Th mini-skirts and long hair on boys I do not like. Some gals may have beaut ful legs, but no one has a nice pair of knees (not even if they happen t be dimpled). Besides, in a mini-skirt, you cannot sit down like a lady. like longish bangs on girls, but only medium-long. Those bangs whic hang very much below the eyebrows and into the eyes are not attractiv Long bangs can be attractive only if they are kept clean and well-trimme Textured hose I love. I do not care for the extremely wild-colored c patterned hose, but those in good taste I like very much. I am a confirme wearer. Not only do textured hose complete the line and look of th outfit, but they are WARM!"

Paris is now eight months in the past, but Kathy's memories can brin it back in a moment. She remembers as her best experiences the Bastil Day Parade, her visit with the Mayor of Paris, dinner on the Eiffel Towe seeing Fountainebleau and Verseilles, seeing the Mona Lisa, riding on th Metro, going to the teen discotheque, and dinner and a show at the Lido.

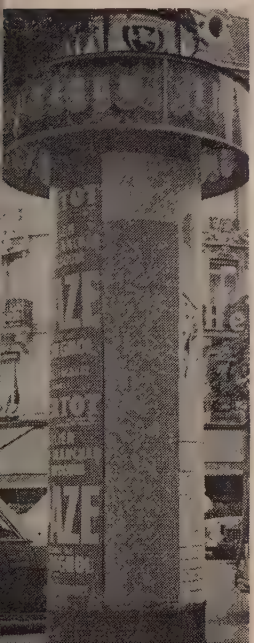
"My hopes for the future are numerous, but not extraordinar First, I want to graduate from college with a degree in secondary educatio a major in English. I want very much to teach high school English. I e joyed my high school career so much that I want to continue to be involv in a high school situation. Second, I hope to travel—this is an obsession. already have seen a lot of the United States and Canada, thanks to m father. Since I had my first taste of Europe, my love of travel (inherit from my dad) has really come to the surface. I hope to travel to Italy, Greece, to Belgium, to the Scandinavian countries—all over the worl Third, although I can think of more romantic pastimes than doing hous work, I also include marriage and a family in my hopes for the future.

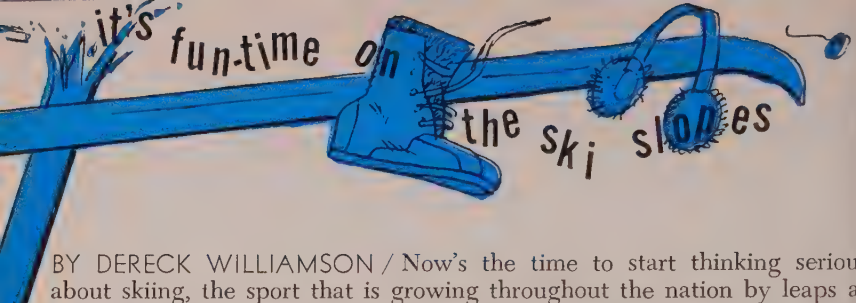
Then, too, I would like to teach Sunday School again, particularly t age groups I had the past two years (third and fourth grade) at St. Joh United Church of Christ in Coopersburg. I enjoy children of that age. fact, I had quite a difficult time deciding whether to teach in the seconda or elementary school. I finally decided on high school, but told myself could teach both age groups if I also taught in Sunday church school. Y can see that I will have quite a time trying to fit everything in. But this exactly what I want . . . a busy, full life." ▼

This article is adapted from an article originally appearing in the December 1966 issue of *Inge* magazine, plus quotes from Kathy's personal diary and her answers to questions asked her by YOU magazine. Photos are used by courtesy of Hess's Store in Allentown, Pa., sponsors of the Paris t



highlight for Kathy: Watching General Charles de Gaulle from vantage point of the press box during the military parade on tille Day celebrating France's independence.





BY DERECK WILLIAMSON / Now's the time to start thinking seriously about skiing, the sport that is growing throughout the nation by leaps and bounds and crunches. . . . I have just finished putting Plastic Wood in the holes of my own skis—the poles are always going through them—and now as I sit by the fire sewing up the holes in my boots, I'd like to offer some valuable tips for the novice skier.

I've been skiing for more than three years now, and believe me, it's not all that difficult. True, there are moments of outright terror, but then this is a pulse-quickening and exhilarating sport. It does the body good to have the blood tingle and circulate a little faster, as long as there are no large holes for it to come out of.

When the snow falls, it's time to ski, and the beginner should take immediate steps. The first thing to do—and this will take some courage—is to get out of the house. Hop into your car (I've been hopping since I fell last winter) and drive to the nearest commercial ski slope. There you can rent everything you need to start off with. Later, you can purchase your own equipment, but it is better at first to try out various types of equipment to see which suits you best.

Short skis are becoming very popular. If you fall on short skis, it's easier on the ankles, but then you may have more falls on short skis than on long skis. It's a matter of personal choice.

When you are properly booted and skied, you must take the next big step; this takes courage, the same as getting out of the house. You have two choices. You can climb the hill and ski down and fall, or you can buy a ticket which entitles you to fall off the rope tow. Experience has shown that it is more spectacular to fall off the tow. You will get more attention.

The first step in rope-tow falling is to get yourself alongside the rope, with skis lined up in the parallel ruts. Then grab the rope. One of three things will happen:

1. If you grab the rope too hard, you will be yanked suddenly off your feet and you will fall. You get very few points for this maneuver, however. Falling off the tow before you have started is considered poor showmanship in skiing circles.

2. If you let the rope ease through your hands and gradually tighten your grip you won't be yanked off your feet. But your gloves will start smoking with the intense heat of friction. The heat will be transmitted to your palms underneath, and layers of skin will be removed. It is permissible to scream at this point, before letting go of the rope. And falling. (Some

mes both gloves will continue to grip the rope after you fall off. They look hostly, disappearing up and away into the distance.)

3. If you manage to start up the hill without falling (forget the pain in our arms—it's nothing to what you'll feel tomorrow) you will have a short me to enjoy the scenery and breathe the frosty air before the moment of uth—getting off the tow—comes.

Plan carefully exactly how you will release yourself from the rope, and hich direction you want to fall. This on-the-way-up planning time can be kened to the time spent by a kamikaze pilot, looking around and choosing ship.

To get off the tow, give a quick lunge sideways, hop out of the parallel its, and gracefully pitch over into the snow.

The next lesson is on Getting Up.

Getting up on skis once you have fallen takes considerable time. Unless, course, you take the skis off, get up, and put them on again. But that's heating. And one ski will probably speed off down the hill by itself, which bad form.

The following steps can be completed within an hour:

1. Get the skis both pointing in the same direction. They point in opposite directions after a fall. This in itself wouldn't be so bad, but, you see, our feet are attached to the skis and your feet don't turn that way. Or at ast they didn't before the fall.

2. If either, or both, ski poles are sticking into any part of the body, move them.

3. Flop around until both legs are pointing downhill and the skis are right angles to the slope. Stick the ski poles uphill from you, grip the ps, give a sudden heave, and topple over in the opposite direction.

4. Carefully dig the snow out of your ear, or it will freeze in there.

5. Try again to get up. The hours will pass like minutes, and suddenly, ter one lunge, you will find yourself upright.

You are now ready to launch yourself downhill in one of two basic maeuvers—the straight downhill run with the fall at the bottom and the zigg downhill run with the fall at the bottom.

The only other alternative is to go back to the rope tow, grab hold, run o and around through the pulleys and machinery, and then descend the ll hanging on to the rope at treetop level. But the rope runs through an vful lot of pulleys on the way down, and the trip is pretty messy.

While you are standing there making up your mind, you will slowly start oving and gathering speed. Before you know it, the decision has been ade for you. Straight down.

There are several accepted ways to stop. Poking the pointed ski poles rough the skis is not one of them. The bill for Plastic Wood is enorous.

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WITHIN THE SHADOW OF T

BY KATHERINE WALTZ / I'm from Grand Rapids, Mich., but a year ago I was Berlin, Germany. As a volunteer in the Brethren Service Commission, I also worked the iron curtain—so to speak—through serving at the Church of the Reconciliatio known as "the church on the wall." I was also introduced to the other side of that ir curtain, and began dialogue with people both on the East and West as to what rea happened on August 13, 1961, when the wall was first built.

For me, this Wall could be anywhere, simply because it is a symbol wall—a wall with which men separate themselves and cut off vital co munication which is more important to peace and harmony than any o

"ideal" or "ism." Yet, this Wall is very real to the people of Berlin a Germany. Before the Wall, Berlin was the last hope for people who thoug their freedom and life were to be found only in the West, and about a m lion people left East Germany to become refugees in Berlin. In 1961 befo August 13, about 155,000 people, sensing the situation, escaped to W

RLIN WALL . . .

erlin. Since the Wall, 5000 refugees have risked all to reach the West. But, complacency is setting in, predominantly in West Germany, but also West Berlin. On the first two anniversaries of the Wall, serious rioting nd demonstrations were held in West Berlin. At the third anniversary the umbers decreased, and by the fourth, this historic event was hardly noticed.

In the East, too, people are accepting this reality, but for other reasons. hey have become proud of their success in building up their country, after abilizing their economy with the Wall. Their economy is tenth in the orld, even above Italy's which is in the West. Yet, they are eager for ommunication and dialogue with the West. They are able to hear broadasts both on radio and TV from West Berlin. Because of their forced isolaon the young people are far more aware of the world situation and their vn place or purpose in life.

From our window you could see the boarded up church and buildings here people live in the East; you can't see the Wall and you might think e lived right in the East Zone.

The church itself has had to strugle; and through this struggle the aith is a part of life. It was an excitng surprise for me to meet theologins, ministers and laymen all grapling with the same ideas and purpose the church in today's world. An rtist from East Berlin, Herbert Seiel, a Christian who works for the hurch as well as for himself, has xpressed the hope and plight of odern man. Disturbing, however, is he fact that because of circumstances e will probably hardly be known to s in America or the Western world.

This was the situation with which re volunteers in the historic peace hurch, the Church of the Brethren,

Art by Herbert Seidel

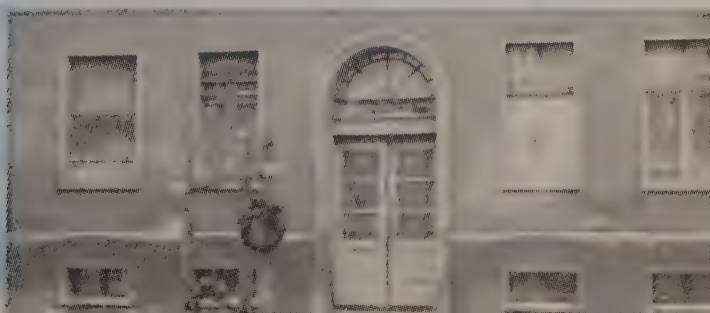
by the author unless noted otherwise

were faced. Most of the volunteers are young men fulfilling their militar obligation as Conscientious Objectors. We volunteers working in Berlin an Poland were not only working at our respective churches and social institu tions, but were also trying to take part in the East-West dialogue. Th church in which I worked was a living example of the need and importanc of dialogue, Peace, and reconciliation.

The Versoehnungskirche or Church of Reconciliation has received and sti receives much publicity. The church itself lies on the East side of the Wal Before it was closed on August 13, 1961, it served people who were livin in both the East and the West. I arrived in September of 1965 just as th people completed their new Parish House—serving also as a sanctuary f the remaining 7000 parishioners. When the Wall was built, the old mem bers organized and went from door to door to bring the church to a ne home. First they had to collect records and certificates, the core of a Ge man church, and then they held services in the chapel of a Protestant hon for young girls and old women. They set up an office in a store front, an old apartment rooms were used as a Pastor's study and for meetings. became part of the staff (minister, secretary, house master, and Christia education director) who pitched in and tried to serve the Parish as a whol those who through their faith and hard work saved the church, and all th young people who were searching for their faith. The photo shows the ne parish house on the left and the old church steeple on the right.

It seems that any young person, whether he comes from rich or poor in merica or from the working people on Bernauer Street where our church s located, has the same feeling: a quest for excitement, the purposelessness f education in this world of specialists and scientists reaching the moon, he fight against tradition—for a separate tradition, to have money—and et to hate it passionately because there is no hope for being rich. Has the Vall also been an influence on the youth of our church? They were about 0 to 15 years of age on that day, sensing the excitement, and watching heir friends, neighbors, or relatives jumping to their death or freedom. ome even helped build the famous tunnel that year which allowd 70 peole to cross into the West. Yes, I think the Wall was an influence, if only o start the eternal questions coming at an earlier age. Now they want to ve, work, and play; and those who "make it" get out and move away from heir environment. Those who are left can only keep searching.

Forty young people, between the ages of 15-21, came to us in September hen the Parish House opened. Even though they were fighting tradition, ome, parents, and the world—they came seeking a home, seeking to be imulated to think, act, and live responsibly, and seeking even more. They ere, and still are fighting the community in which they live, yet they still ave an active community among themselves, and are seeking the comanionship of their peers. They came to us, to talk with us, to learn from s. What could we give them? What makes youth—even in Germany and erlin—rebel at the systems and traditions of society? These were just some the questions we asked ourselves as we set up our program. What could e give them? Tradition?—No! They are only content with the new. nderstanding and love? Yes—but they don't grasp this from any theogical background.



The Parish House was open every evening Tuesday to Friday. A theater group was formed in which the young people wrote their own plays, criticized and studied different forms of theater, its history and background. A "rock-'n-roll" dance band was organized, and after a time, the dance band played live music at the dances. They built their own club room with chess and ping-pong, and some even tried square-dancing. Every Friday night we would study a book or have a speaker, and these nights were sometimes more important than the group activities during the week. Toward spring, the rebel spirit exploded after a week-end retreat of "Beatnik—why not?" in which the topic of working toward an existence or for a purpose was discussed. The group had a small sit-down strike and demonstration.

Once a month there was a dance—a very important event, especially when they were able to take complete charge of the organization and music. It would not only be a dance evening, but would also include some sort of activity or entertainment: the theater group providing a "Kabarett" or short skit—or the reading of "beat" poetry as on the evening of "Beat—1960."

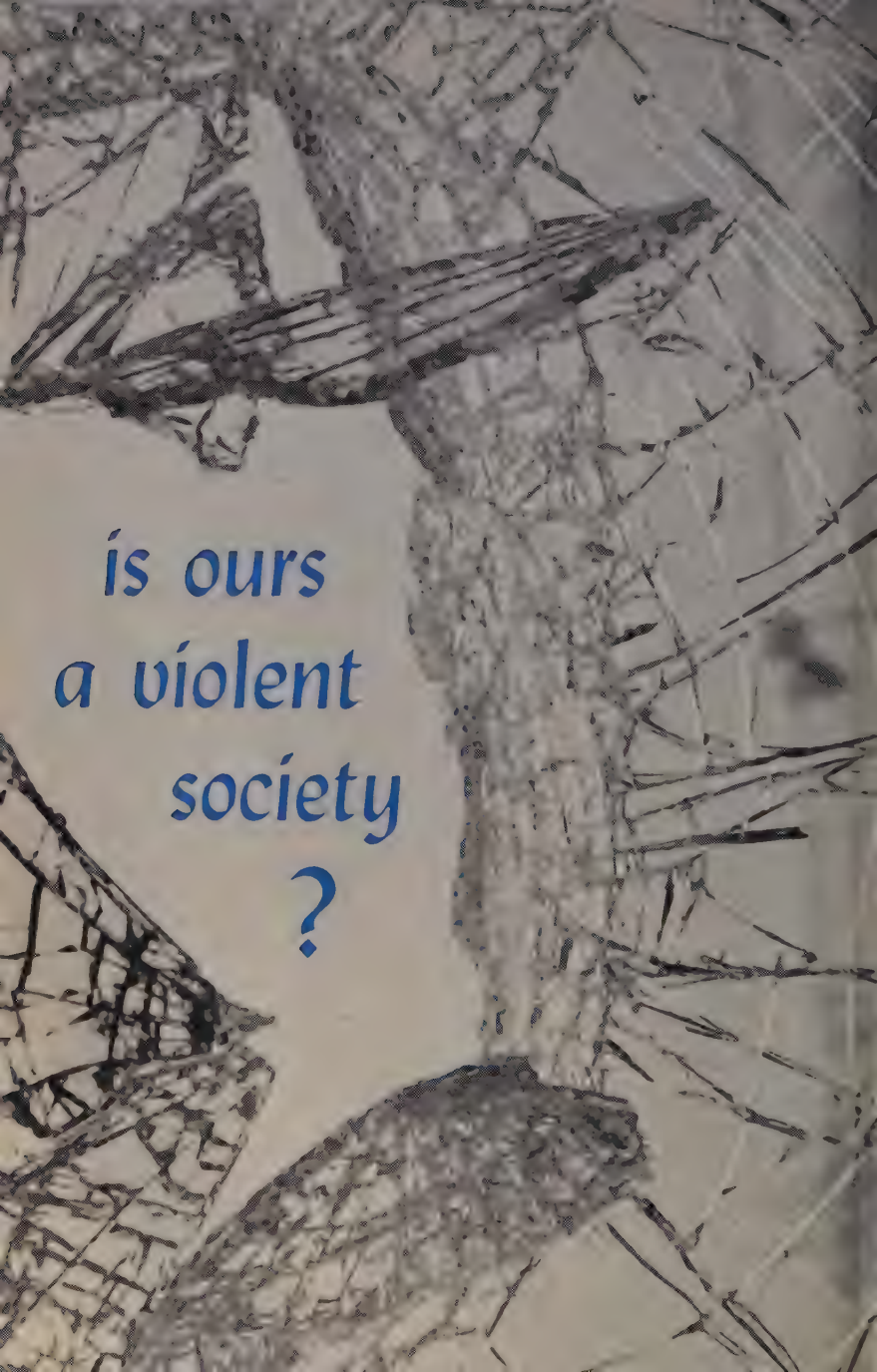
Were there any signs of peace and reconciliation? Yes, and it was symbolized in our church in late October when we had a very special marriage ceremony. The couple lived their faith and love and also conquered the Wall. The young man is from the West side of the Wall. His family is among the oldest in the church. The young woman was from the East side; her father is a minister in East Berlin. Two years ago, she tried to escape

over the Wall, was caught, and put in prison for six months. The young man, his family and friends, and her family and friends wrote letters to the East German government demanding her release and permission to go to the West. After two years, it was allowed and last summer she crossed the border legally. After the wedding ceremony in our Parish, the couple drove to one of the three viewing stands on our street which looks over to the East. There they waved to her parents—their only contact with them on such an important day.

Some barriers are crossed, but more develop. However, the church will always have an important role to play. There are no answers, but everywhere signs of hope—hope for peace and reconciliation. This is what we must strive for between nations, men, and God! There are signs: dialogue between East and West, youth who question and finally find answers, the marriage ceremony symbolized in our church.

"So but remains Faith, Hope, Love—these three; but the Love is the greatest among them." (translated from Martin Luther's German Bible) ▼

KATHERINE WALTZ / Kathy who is a member of the United Church of Christ in Grand Rapids, Michigan, served a year as a volunteer under the Brethren Service Commission. In addition to her service at the Church of the Reconciliation, she worked four months in a home for the aged for Jewish war victims.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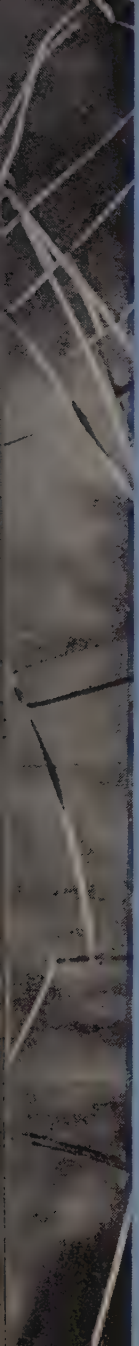

BY BARRY BRICKLIN / Is violence becoming an American way of life? The press suggest it is—they point to the Austin, Texas, massacre, the slaying of nine Chicago nurses, the violent race riots, and our sadistic books and movies.

Are we indeed a people preoccupied with violence? Is there any connection between these violent acts? Is violence "contagious?" And, if there is a problem, where is the solution to come from? Whom should we blame? Our government? Ourselves?

Clear thinking needed, not panic. As a psychologist, I would like to argue that although things are certainly bad enough, they are not really as bad as they seem, and that what is needed right now is facts—facts that can lead to clear and rational thinking. The foreign press, and our own press are doing more than creating misleading impressions when they *overestimate* the extent of the problem, for they help to create a panic-like atmosphere. This panicky atmosphere is increasing, not decreasing, the amount of actual violence.

Our society *is* preoccupied with violence if we use movies, books, and TV as yardsticks. But this is not actual violence. True violence is intense and explosive behavior which results in physical injury. Murder, rape, assault, armed robbery, riots between bosses and workers, including bloody strikes, race riots, lynch mobs, and gang fights are all forms of violence.

Is this, in fact, a brutal society? The distinguished sociologist, Marvin E. Wolfgang, in 1966, after considering the data and thoughts of a number of experts came to the following conclusions:

1. The public thinks violence is on the upswing.

2. In spite of this growing public concern, from the statistical sources available, crimes are *not* increasing. These estimates were made in 1966 after, not before, the appearance of the large race riots (like the ones in Los Angeles). We *do* have civil rights problems, some of which are violent. And these riots have an unfortunate way of snow-balling. But this is not evidence that we are an inherently violent people. Further, when estimating the rate of violence, it is important to remember our population is steadily increasing, and that the press give disproportionate space to violent events.

Photo by Darryl Jones

Panic blinds people from seeing positive, non-violent alternatives when tackling problems

3. There is no reliable evidence that the violence in movies, TV, book etc., causes actual violence.

4. Organized criminals, the old-time gangs and mobs, rarely engage i open violence anymore. They concentrate on so-called "financial manipul tions," i.e., cheating people.

5. Even so-called "tough" teen-age gangs spend more of their tim *talking* about violence than carrying it out. When gang members wer carefully watched, the amount of actual violence was surprisingly low.

6. A long time ago it was common for many men to die in long draw out battles between managers ("bosses") and workers. No one has bee so killed since the 1950's.

We must keep in mind that extensive press coverage and more efficie communications in general often make the violence rate seem to be risin when this is not so. Bad news, in the old days, took months to spread. spreads today in a matter of hours, sometimes minutes. Very little—if a —space is devoted to positive outcomes.

These reassurances, however, are not to suggest we must cease working individuals and as a nation to keep violence at a minimum.

Is violence an individual or group reaction? We have all heard "mob action." Many old Western movies featured a lynch mob intent ignoring the law to hang an innocent victim. The sheriff tries desperate to control the mob, but is unsuccessful. This portrayal is accurate. A m is difficult to control and is easily moved to emotional extremes. We mu be extra careful when we form opinions or take actions as a "mob."

Is all violence mob-like in nature? Is violence contagious? Is it a grou phenomenon? Or is it to be understood by understanding the individual?

All these possibilities are true. Some acts of violence are highly individu and have nothing directly to do with group pressures, social problems a the like. The Austin, Texas, massacre falls into this category, as does t

aying of the nurses in Chicago. These were individual acts of violence. Many "experts" have claimed these acts are part of a general pattern of iolence, but no one has been able to prove or even offer a convincing argu-ent to support this charge.

But there is one sense in which even individual acts of violence can be ntagious. A psychotic massacre in one part of the country can unfortun-tely trigger an identical reaction in another mentally ill person. Some un-able individuals are highly susceptible to such influence. A few days ter the Austin incident, a man in Bucks County, Pa., threatened to kill s nine-month-old son with a butcher knife. As the police closed in on m he shouted, "You think that guy in Austin killed a lot of people? Wait til you see what I'll do!" Luckily the police were able to prevent trag-dy in this case.

Not all violence is individual. The more we feel at home in our so-ety, and are rewarded with the good things it has to offer (like high-level bs, homes, etc.), the less likely we are to engage in organized violence. he less the legitimate paths are open to a group to attain wealth, power, atus, and prestige, the more likely are the members of this group to resort violence.

Many persons, learned scholars among them, tell us that racial violence unavoidable, because acts of violence are the "natural reaction" of a peo-e who find all other roads to power closed. They argue that Negroes and uerto Ricans, for example, cannot lift themselves to status because the gitimate paths to status—education, jobs, housing—are not available to em. This is true in some instances. These thwarted peoples, in their ustration, turn to violence. It is easy to achieve status through aggressive olence. No special training or skill is required. One can be kingpin erely because he is willing to resort to brutal and bloody practices.

Can violence serve a useful purpose? Some of these scholars "con-one" violence since they see it as serving some useful social purpose. They y that much like a tooth-ache that warns a person he has decay and must something, violence warns us that there is a sickness and we must do mething. Some people are so apathetic that only something shocking will ove them to act to help another.

I can see no reason to accept *completely* this line of reasoning—approv-g violence because it serves a useful social purpose. Massive group olence is *not* inevitable. Many peoples have lifted themselves to better sitions in the world without physical violence. But no one can deny that e more legitimate channels to status that are open, the less the violence. we are to decrease violence, members of all groups should be extended ese lawful channels of status, especially that of a good education.

What is the role of fantasy? We do live in a culture pre-occupied with olent fantasies, including our automobiles, some of which look like aggres-

sive war machines, and our toys, which include gun-shaped teething rings. Books, television, and movies dish up violence in a steady stream. Clearly, we are exposed to a diet of violence. What is *not* clear is the relation between this exposure and actual physical violence. As far as I am concerned, there is yet no clear-cut or reliable evidence that exposure to such a diet predictably leads to actual violence.

There is an unfortunate consequence to the fact that our nation was born in a violent revolution. From our Western hero to our fighting boxer, our nation has never given up its admiration for the man who shoots from the hip, whether literally or figuratively.

Feelings run strong, but actual facts are few and far between. One psychiatrist is convinced that lurid comics account for everything bad in our culture. But there is no evidence that this is so. The Himmelweit interviews with 1,854 children concluded that there was no evidence of more actual physical violence among watchers of TV than among non-watchers. And even if some types of TV *do* provoke some forms of violence, what clear path should our society follow if we are also to preserve the right of free speech and minimize censorship?

I have seen a lot of time wasted in professional debates where one side maintains that violent fantasies actually decrease overt violence by providing a safety valve release of tension. The other side maintains these fantasies lay the ground-work for acts of violence. This argument will never be resolved because both sides are potentially correct. I have seen a few children whom I am convinced would be more openly aggressive were it not for the comics they read. On the other hand, I have seen some definite instances where children have acted out ideas found in comics. It is difficult to tell if the comic provided the actual motive for the act or just gave it a particular form by supplying an idea. In most instances, the reading of comics plays no part at all in determining actual behavior.

Some causes and cures of violence. There are no easy answers to these issues. Some causes of violence will require action at a national level—for example, better laws regulating the sale and purchase of guns.

Some causes of violence have to do with deeply-embedded ideas we do not even know we have. For example, many persons in our country have little real respect for "law"—any law. There are many reasons for this—some philosophical, others more down to earth. Since Einstein's "law of relativity" has become popular, many people have abandoned belief in eternal and absolute truths. The law of relativity is misunderstood to mean there is no such thing as an absolute truth. You may have a "truth" about something, but I may have another "truth" about the same thing. Who is right? Is it all in the way we look at things? Sure there is a "law" saying one should not do this or that; but there may be other contradictory laws just as true. This whole line of thinking is based on a misunderstanding of the law of relativity.

Exposure to violence in books, movies, or TV does not necessarily lead to actual violence

Freud is misunderstood. It is also unfortunate that many people misunderstand Sigmund Freud. They think just because we can understand why somebody did something, we should therefore *excuse* him. We are less interested in whether or not a person *in fact* committed an act, and more interested in *why* he did it. Although this is a more humane approach in some ways, it has diverted interest away from moral value judgments. A society cannot exist without these moral value judgments.

Freud's discoveries showed that many behaviors are caused by unconscious influences. This discovery is distorted into the following attitude: "Oh well, whatever the person did he was just fulfilling his needs—doing what he had to do." This is all unfortunate, because Sigmund Freud—one of the most moral and decent men to have ever lived—would never have made such use of his own ideas.

Society will have to re-think many of these deeply-held beliefs. They are hard to re-think, because in many instances we do not know we have them. Just knowing *why* a person did something does not provide any clear answer about what attitude society should take towards this act. And we must commit ourselves with great firmness to moral convictions and truths.

Regaining respect for law: Prohibition did much to harm our attitudes toward lawfulness. The prohibition law was so unpopular that it became fashionable to break it. We already had a tendency to worship success, particularly the lone individual who makes it the hard way. Unfortunately, many criminals have filled the bill here. Too many of us came to admire the successful criminal. Children used to gather around Al Capone to get his autograph—a nauseating spectacle. A tremendous number of movies made during the 1940's made fun of the law. The policeman in these pictures was a boob who desperately needed the help of a resourceful and violent private detective.

This, then, is a country which for many reasons has lost much of its re
spect for law. This respect must be regained.

There are other pitfalls to be avoided at a national level. We must be
careful not to confuse long-range and short-range goals. Some say that we
could drastically reduce violence in the short run if our police were more
violent. Following the French revolution, Napoleon found himself faced
with constant riots. Other political leaders before him, worrying about
retaining favor with the masses, had hesitated to take decisive action, but
Napoleon did not hesitate. He had his police fire over the crowds, and often
into the crowds, "giving them a whiff of grapeshot." He put down the riots.
Some violently disposed people today cite this example to argue for more
police brutality. But these same individuals forget Napoleon provided a
whole system of humane and fair laws to his people. We could probably
reduce violence in the short run by increasing police violence. But in the
long run we would be stirring the smouldering embers of discontent.

We see then that some causes, and consequently answers, require action
at a national level, like revised and more effective gun laws. Other causes
of violence require changes in long-range philosophies, and in the beliefs
held by the people as a whole, such as towards law and lawfulness.

Changes are also required in our educational systems. Bruno Bettelheim,
psychiatrist, claims our educational system acts as though aggressive and
violent tendencies did not exist. Nothing is offered in school in the way
of constructive guidance. Acting as though violence did not exist cannot
possibly help.

Achieving equal rights for all: It is also clear that we must work
toward developing philosophies of life which extend equal rights to all. So
long as minority group members find they cannot use legitimate paths (like
a good education) to attain positions of power, explosive violence will
loom as a likely alternative. With legitimate paths open, minority groups

Photo by Dave Giles

members, on their side, will be able to develop more trust in laws.

Past generations made light of the law but now respect for law must be regained

The noted psychoanalyst, Robert Waelder, has presented a very lucid account of some of the difficulties involved in reaching this ideal. The complexities are multiplied when a wide segment of the people *demand* "justice" and are not careful how they define the idea. He argues that the idea of social justice initially assumed equal opportunity, but in many quarters it is spreading to mean equality of total position in life, i.e., that every person must possess all the same ngs possessed by all others. In other words, we not only must line up reast at the starting line (equality of opportunity), but must all cross the ish line together (equality of station in life). If this is to be the case, he gues, it must be a race of varying or differential handicaps. And what is ore important, there must then be a very strong central power which can force these handicaps. If someone runs far ahead of the crowd this cen- l power must have the authority and strength to slow the fast runner wn (or more hopefully, but less practically, speed up all the others).

At first glance, things appear simple: social justice means equal oppor- nity for all. For example, everyone should have an equal chance to re- ve a good education. But this does not always work in practice. Many nority group members do not avail themselves of the educational oppor- nities that indeed *are* available to them. And more minority group mem- rs drop out of school than do others. But it is not difficult to understand y this is so. Let us use the Negro as an example.

Vast differences in home life and cultural background exist between many groes and the white majority. Many of these differences have been sed by the white man's racial discrimination over the years. These ferences make it difficult—sometimes impossible—for the Negro to profit m our typical education. Allowing him to attend school (equal oppor- nity) does not change things much, since his background of experience d his chances for vocational success often do not sufficiently prepare and otivate him for a school experience. So, in order to extend "equal oppor- nity" in education, we must first reckon with cultural and economic differ- ces. But then we see that what started out as a demand for equality of portunity in education, in practice shades into a demand for equality of tion. The end product is needed at the outset. If one *demands* social tice, and by this means complete equality of station, the final destination demanded at the beginning of the trip. There are further difficulties.

Does equality mean curtailing certain freedoms? The only way to produce equality of station at the outset is to curtail certain freedoms, i.e. enforce differential handicaps. Waelder uses a simple but lucid illustration Imagine a group of young children at play. If things are left to run their natural course, a leader will assert himself within a short period of time He and a few chosen friends will decide the games to be played and who should get the choice positions in these games. The select group will take the preferable play materials. The other children will have to take what is left. Now, if it is desired that all the children share equally, it will be necessary to place a strong adult supervisor in the situation, who will then have to intervene in the natural course of events—to insist that each child be given his share.

But here is a central conflict: if social justice is taken to mean that we must all end the race abreast, a strong central power must exist and have the authority to curtail the freedoms of some—the faster runners. Waelder feels there is as yet no clear answer to the question of who should sacrifice what for whom. Whether we talk of rich or poor, white or black, young or old, those who demand complete and "absolute" justice fail to give proper due to this complexity. Still others complicate the matter by using the very complexity of the situation as an excuse to do nothing. And there is certainly little agreement on just how much power it is good to invest in a central authority.

More pertinent to our purposes, Waelder concludes that the demand for *absolute* justice which is so strong today raises the probability of violence. Once people ideologize and moralize the situation, that is, once they see the battle as between Good and Evil rather than as a conflict of interests, an evangelical fury is stirred up which makes violence rather than reason the order of the day.

Personal Violence: What You Can Do. Personal violence is often caused by serious psychological difficulty or actual damage to the brain. Some individuals have pathologically excessive violent tendencies—tendencies which swamp and undermine self control. Some sick individuals are not excessively violent but lack reliable self-control or "brakes." This category includes individuals who fail to develop normal social concern for others (psychopaths). There are certain neurotic conditions which so fatigue persons suffering them as to overwhelm self control. The Texas slayer was mentally ill. Many other mass slayers fit in this category.

All of us should support movements which try to understand and help mentally disturbed individuals. More important, we should strive to rid ourselves of the prejudices which make us look upon a person seeking psychological help as morally weak. Most people who do not seek professional help when they know they need it are, in plain words, just too darned embarrassed.

There are other conditions we can work on more directly. Sometimes a fear of being excluded from a gang or in-group will so frighten us that

When we feel at home in society, we are less likely to engage in violence—as an individual or as a group

e will put up with the group's violence to remain "in." We must all seek dependence of spirit—so we cannot be intimidated by a fear of losing atus in such a group. It is not easy to become independent. It is a battle e fight constantly. To be independent means to develop the capacity to oose our own destinies and not be unduly influenced by outside pressures. 'e all give lip service to this ideal, but very few do anything about it.

For many, violence is a cheap way to buy manhood—although a fake oduct is purchased. Pugnacious and aggressive behavior is not real asculine virility. Cheap hostile antics are no substitute for real skill in orts or other forms of physical and psychological mastery.

We must be realistic. Violence exists. A goody-goody philosophy which nies the existence of aggression does nothing positive.

Keep your cool; seek out all alternatives. We must strive to see d understand all of the alternatives which exist when trying to solve a oblem. The fewer the alternatives seen, the more likely it is that violence ll be chosen as an easy solution. Adults are not much help here. Panic ips the current adult world. Too many people see our plight today in ese panicky terms: destroy all Communists or be destroyed by them. But e these the only ways? Are there no other paths? I do not think we lack ner alternatives, once people unpanic themselves to a point where they n be seen. You—the teenagers of today—will be the people making im- rtant policy decisions shortly. Now is the time to develop the type of rsonality that tries to seek out and identify all of the alternative courses action in a situation. This ability, which can be started on an individual el, may in a few years be applied to affairs of the world. ▼

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touch & go

On being fair . . .

Dear Sir:

In the October 23, 1966 issue of YOUTH, a poem appeared which cut down every fiber of conservative politics. I feel that a religious publication has no business playing favorites with political groups. However, since you have done so, I hope you will give equal time to the other side of the issue. The following is a poem which I hope can effectively show the conservative view. You preach fairness—now, let's see you practice it.

The Fool

Hey, You!
You with that big liberal block you call your head
You with all the socialistic answers.

You with the propaganda to brainwash every captive
You with the prison camps to torture the disbelievers
You and your pseudo-Democracy.

You who talk of "freedom" for everyone
But what about the closed churches, the squelched press, the one-man rule
Maybe that's why there is never a picket line outside the Kremlin.

Hey, You!
You who has to hold back your people with an Iron Curtain, a Berlin Wall
You with your sickle to cut out our freedom and your hammer to pound us into your convenient mold
You who is forever trying to bury us.

You who are afraid to let men speak out
You who believe that it's not the importance of the individual—oh, no—the state is all important
You who try to hide the truth with your lies.

Hey, You!
Yeah, You, Mr. Pink Liberal: This *is* Joe Conservative
I'm not uncertain—I know
I'd rather be dead than live in the stinking kind of society you'd want.

—M.M.S., Youngstown, Ohio

n seeking truth . . .

ear Sir:

I read your magazine even though n an adult. And I'm writing con- rning the telephone conversation ginning with "Hello, God . . . is it You?" (Dec. 4, 1966 issue).

I am surprised that you would al- v anything like that to be printed youth to read. I think it is a rilege. God knows all things and doesn't need a desk or telephone need to ask Gabriel or anyone e any question, as He knows the y thoughts of our heart (He- ws 4: 12; Job 42: 2). We have right to try to pull God down our level as it is certainly not owing reverence for Him.

God is holy and He would never some of the language used in king with Gabriel. We have scrip- e for it (Matt. 5: 37; Ephesians 29). He would not use language t He wouldn't want us to use. d can speak to us through the ly Spirit if we study His Word d are really seeking the Truth.

hope and pray that you will not ow anything like that to be nted in the future to poison the nds of our youth and cause them lose their respect and reverence God. —*L.A., Astoria, Ill.*

ur Sir:

Your imaginary dialogue between briel and God did much to clar- the issues of the current God-is- d controversy. May we have per- sion to use it at a state-wide CA youth conference?

—*C.K., Harrisburg, Pa.*

MEET THE MAN

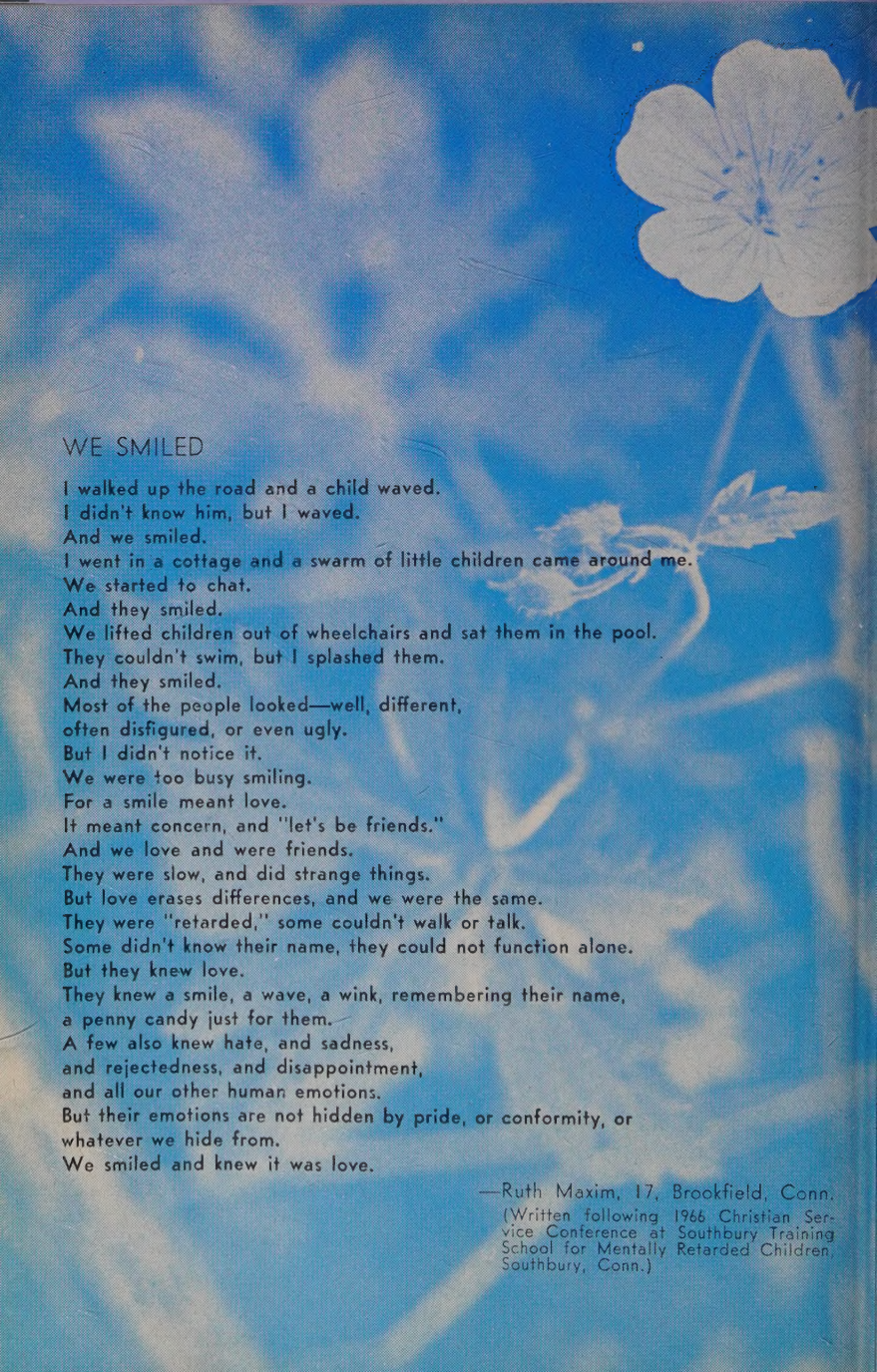
You cannot know what it is to be a Christian in the world until you know Jesus Christ. In a new booklet for Lent written for youth by Albert van den Heuvel, Executive Secretary of the Youth Department of the World Council of Churches, you are invited to "meet the man," Jesus of Nazareth. The booklet can be used for personal meditation, or used with a group of other teens—in either case it will draw you from yourself into the world, for as the author wrote:

"Lent is a time for company. Many of the hymns we sing during these weeks are very individualistic, even sort of lonely. They always seem to speak about me and Jesus. And many millions of Christians have lived through Passion-tide that way. They thought it was a time for private prayer, private meditation.

"How different are the stories of the Bible. Jesus was seldom alone, except in the Garden of Gethsemane. The other stories are company stories . . . Lent for Jesus was not only a time of personal meditation. On the contrary, he mingled with people, talked, served. Behind that there is a deep truth—faith works best in relationships. It may be fed, understood and remembered alone, but the essential thing about it is togetherness.

"So today, get together. Talk. And where you can, serve. Your own personal salvation is not half so important as that of the other person you may be able to show Christ to."

So, MEET THE MAN! Copies are available at 75 cents from your denominational bookstore.



WE SMILED

I walked up the road and a child waved.
I didn't know him, but I waved.
And we smiled.
I went in a cottage and a swarm of little children came around me.
We started to chat.
And they smiled.
We lifted children out of wheelchairs and sat them in the pool.
They couldn't swim, but I splashed them.
And they smiled.
Most of the people looked—well, different,
often disfigured, or even ugly.
But I didn't notice it.
We were too busy smiling.
For a smile meant love.
It meant concern, and "let's be friends."
And we love and were friends.
They were slow, and did strange things.
But love erases differences, and we were the same.
They were "retarded," some couldn't walk or talk.
Some didn't know their name, they could not function alone.
But they knew love.
They knew a smile, a wave, a wink, remembering their name,
a penny candy just for them.
A few also knew hate, and sadness,
and rejectedness, and disappointment,
and all our other human emotions.
But their emotions are not hidden by pride, or conformity, or
whatever we hide from.
We smiled and knew it was love.

—Ruth Maxim, 17, Brookfield, Conn.
(Written following 1966 Christian Service Conference at Southbury Training School for Mentally Retarded Children, Southbury, Conn.)